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These exceptions are owing to a difference in the idiom of the two languages. The relative **וְ** is used in Hebrew, as **ε** in Greek, very frequently without the verb substantive; but the practice in Welsh is the very reverse, the auxiliary verb is used without the relative. Of the few instances, in which the Hebrew and Welsh idiom differs, this is one; and of which our translators seem not to have been aware, for they used, in most places, both the relative and the verb.—By avoiding all circumlocution and cutting off all superfluities, the Bible would be considerably reduced in size (according to a calculation that I have made, at least, *one tenth*), besides the advantages of simplicity, force, and elegance in the diction. Your's truly,

BRAWD DEWI.

ANTHOLOGIANA.—No. II.

IN the former number of the ANTHOLOGIANA * we stated, that the article was designed to “embrace rather some of the scattered flowers of the *awen* than the charms of its luxuriant foliage in all its fulness and variety.” This is still the object to which we wish to adhere, though it may be thought, that the ensuing quotations somewhat exceed the bounds, we originally prescribed to ourselves. However, be this as it may, the passages, now selected, could not be curtailed without sustaining some injury; and, as they are all peculiarly characteristic of our ancient poetry, the reader, we hope, will not be displeased to have them entire. They are all extracted from the works of Taliesin, whose poetry, as the Welsh scholar knows, is impregnated with a particular description of mystic lore, over which time has, in most instances, thrown a dark and impenetrable veil. The first passage, that follows, depicting some strange monster, appears to be of this character.

From *Dyhuddiant Elfin*, or Elfin's Consolation †.

Y mae pryw atgas
Cyrrwng dwnn a bas,

* CAMBRO-BRITON, No. 24, p. 102.

† Arch. of Wales, vol. i. p. 20.

*Cyfoed ei enau
 A Mynydd Mynnau :
 Nis gorvydd angau,
 Na llaw, llawnau.
 Mae llwyth naw-can-mên
 Yn rhawn dwy bawen ;
 Un llygad yn ei bèn,
 Gwyrdd val glas iïen ;
 Tair fynnon y sydd
 Yn ei wegilydd :
 Mor-vryched arno
 A noviant drwyddo.*

There is a hideous beast
 Between the deep and the shallow,
 His jaws as wide
 As the Mountain of Peaks* :
 Him death shall not overcome,
 Nor hand, nor blades.
 There is the load of nine hundred wains
 In the hair of his two paws ;
 One eye *there is* in his head,
 Green like a blue sheet of ice ;
 There are three fountains
 In the nape of his neck :
 Sea-monsters thereon
 Do swim through him.

The next extract appears to describe a tempest, or thunder-storm, and, as we think, with much force of expression.

From *Anghar Cyvundawd*, or the Feud of Society †.

*Gogwn attrevnawr
 Cywrwg nev a llawr,
 Han atsain advant,
 Pan ergyr divant,
 Pan llewydch ariant,
 Pan vydd tywyll nant.*

* Mynydd Mynnau, translated the Mountain of Peaks, is generally considered to be the name of the Alps.

† Arch. of Wales, vol. i, p. 34.

I know who is the regulator
 Between heaven and the earth,
 When an opposite hill is echoing,
 When devastation urges onward,
 When the silvery vault is shining,
 When the dell shall be gloomy.

There are two or three words in this extract particularly expressive; such, for instance, is *atsain*, which signifies a reverberation: it is thus used in *Ezekiel*, with reference to the mountains, c. vii. v. 7.

From *Cad Goddeu*, or the Battle of the Trees *.

Cenynt gerddorion,
Erysynt gadvaön,
Dadwygrain i Vrython
A oreu Gwydion.

Minstrels were singing,
 Warrior-bands were wondering,
 On the raising-up again of the Brython †
 That was effected by Gwydion ‡.

The following lines from the same poem, descriptive of a warrior, deserve to be extracted.

My march melyngan,
Cyfred á gwylan ;
My dun nid eban
Cyrrwg mor a glân,
Neu gorvyy gwaedlan
Arno cant cynran.
Rhuddem vy nghylchury,
Aur vy ysgwydrwy ;
Ni gâned yn adwy
A vu ym govry,
Namyn Goronwy
O Ddolau Edrywy.

* Arch. of Wales, vol. i. p. 28.

† The name of one of the early colonies that came after the Cymry into this island. See CAMBRO-BRITON, vol. i. p. 47.

‡ A mythological personage, who is, probably, to be identified with the Saxon Woden.

My steed is of yellow-white,
 Swift of course as the sea-mew ;
 I myself pass not
 Between the sea and the shore,
 But I cause a bloody field
 With thereon a hundred heroes.
 Studded with ruddy gems my belt,
 Of gold the rim of my shield ;
 There filled not the breach
 Any that visited me,
 Except Goronwy
 Of the dales of Edrywy.

The foregoing passage furnishes a few more instances of the force and variety of the Welsh compounds, such as *melyngan*, *gwaedlan*, *rhuddem*, and *ysgwydrwy*. But these and others must be sufficiently obvious to the Welsh reader.

From the Song of Daronwy*.

Dyddeu dwy riain,
Gweddw a gwriawg vain,
Heieirn eu hadain,
Ar wyr yn goriain ;
Dyddeu cynrain
O amdir Rhuvain,
Eu cerdd á gynghain,
Eu gwawd á ysgain.

There came two noble dames,
 A widow and a slender wedded one,
 Of iron *were* their wings,
 Upon warriors brooding ;
 There came primary men of spears
 From the surrounding land of Rome,
 Of whom the song is harmonious,
 Whose praise is spreading.

The words *cynrain*, *amdir*, and *cynghain* may be noticed in this extract as being farther illustrative of the poetical expressiveness of the Welsh language, and of the attention paid to it, in this particular, by the bards.

* Arch. of Wales, vol. 1. p. 63.